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McGILL UNIVERSITY GAZETTE

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UNIVERSITY GAZETTE

VOL. IX.]

MCGILL COLLEGE, MONTREAL, MARCH 17TH, 1886.

[No. 11.]

McGill University Gazette

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Rejected communications will not be returned, to which rule no exception can be made. The name of the writer must always accompany a communication.

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Editorials.

AN APOLOGY.

Mr. Murray, who since our last number has resigned the Managing-Editorship, desires to make an apology for the publication of the article headed "Prof. C. H. McLeod," in the last issue. The accusations therein contained have been shown to be unfounded, and the writer wishes to express his regret that he did not examine carefully into the truth of the rumors which gave rise to the article, before publishing it. We may add that, owing to the circumstances under which the article appeared in our editorial columns, Mr. Murray has assumed the responsibility of the article in question.

We have referred in a previous number of the GAZETTE to the praiseworthy conduct of the Arts and Science classes of '85, in presenting a sum of money to the College, as a parting and substantial evidence of their goodwill, and we took occasion to suggest the propriety of future graduating classes repeating this action. From the report of the Library Committee, attached to the Annual University Report to the Governor-General, it will be seen in what way the

matter has been recognized. "A pleasing illustration," says the report, "of the appreciation by the students of the value of the Library, is furnished by the fact that the graduating classes of 1885 in the Faculties of Arts and Applied Science have subscribed the sum of \$31 which they wish to be used for the Library, either for the binding of magazines, or otherwise, as the Library Committee may see fit. Your Committee regard this considerate gift as deserving special recognition from the Corporation, and they accordingly recommend that a special vote of thanks be tendered by the Corporation to the donors."

The idea was deserving of some acknowledgment, and the warm manner in which the presentation has been received will certainly stimulate others to go and do likewise, or be considered less generous and public spirited than their predecessors. If a proper desire to surpass previous efforts should display itself, and a larger sum be raised, we imagine that the College will be none the worse off, nor will the reputation of the classes which so resolve, suffer any injury.

"THE WORK THAT I CAME HERE TO DO IS DONE."

In the case of a numerous body of our subscribers this will be the last number of the GAZETTE which they will receive as Undergraduates. Before our next issue the Graduating Class in Medicine will have said good-bye to "Dear old McGill," and gone forth upon the world. They will be scattered far and wide,—some beyond the Rockies and in the frigid north, some on the Atlantic's shore, and some in the far south, while others of them go to the medical schools of the old world to further prosecute their studies. Wherever they go, and for all time, we feel assured, they will cherish a fond regard for their Alma Mater; and ever think with gratitude of her professors who so unsparingly lavished their best energies in perfecting them in their profession.

The class is composed of a lot of jolly good fellows; and throughout their course they have manfully and unitedly worked for their own interests and for those of the college. They go forth proud of their profession, and their profession proud of them. The GAZETTE joins with the undergraduates in wishing the Medical Class of '86 every success and prosperity.

THE GYMNASIUM.

In another column will be found a notice of the Wicksteed Medals competitions, with a list of entries. These medals we all know are offered, not to competing clubs, but for excellence in gymnastic skill. McGill has always been famed for its sporting tastes, and the GAZETTE as the organ of the students is seldom without its sporting item or editorial. But while football, hockey and tennis have always forced themselves into notice, there is a no less important athletic department which might be called the silent sister of these: we mean the Gymnasium. The campus and the rink are splendid training grounds, but there is one class of students they cannot reach, namely, that comprising weakly or very studious men. The fascinations of hockey and football are hard to resist: they are mistresses who demand our whole attention. Further, they require of their lovers no small amount of physical strength at the outset. The Gymnasium, on the contrary, can be attended profitably and with pleasure by the weakest, and demands but little of his time so that there is no excuse for not attending it.

That it is advantageous to exercise the body needs no argument. If there is not sound health, or at least a strong constitution, it is vain to attempt to win success in any sphere of life, or if success be won it is far less than might have been. How differently Carlyle might have looked on his fellow-men if he had not been dyspeptic. His harsh invectives, penned in harsher and involved language, might have become softened if he had not had that continual gnawing at his vitals. Pope's little lapses of memory as regards contemporary merit, his satires upon his dearest friends, even his hypochondriacal envy may all be explained by the one word "sickness." On the other hand consider Dickens' works, and you will find no harshness there. He was a man who timed his work and walk, and was exceptionally healthy. So with Bryant, who used to walk some miles to his office every day, and often indulged in gymnastic exercise when there; we find no hate in his verses even if, as Miss Cleveland says, they are only readable by a fire-side, so chilly they are.

To those students who are not able or inclined to indulge in the rougher sports we say: By all means put in some hours a week at the gymnasium, and you will find your mind clearer and your bodies stronger by the work.

THE DINNER QUESTION.

Perhaps the most important question that meets the students as a whole is this one of an Annual Din-

ner. The evening of the "dinner" is almost the only time devoted entirely to social intercourse, at least among the more studious. This, coupled with the desirability of abundant intercourse outside of the class-room, has hitherto given a fair amount of success to these gatherings. In view of the success of the dinners of the past, it would not be amiss to notice, before the session closes, some improvements that are called for, not merely by reason of the development of the custom itself, but also on account of various changes that have lately taken place in the college. In order to the better understanding of the position that is occupied by the dinner, the past may profitably be examined; and, as an example, take the history of the Arts dinners. In the early years, after the custom of an annual dinner was instituted, each class held its own. This was found to be unsatisfactory for several reasons. In the first place, the gathering was but small, and composed of men who met one another every day; moreover, on account of the small number of tickets, the rates were high and the entertainment on a humbler scale than is now the case. Three years ago, these reasons led to the trial of a Faculty Dinner; and the first was a great success. This year the Governors and Professors of the Faculty were also present; and this new departure likewise was very successful. Such, with various modifications, has been the history of the custom in the other Faculties. The history of them all shows a gradual and steady increase in size and importance. Now it is to be decided whether the custom has fully developed, or has yet higher stages to reach. We would say that nothing points to its having reached a maximum point of importance, but rather that there are many reasons why the Annual Dinner should be still more extensively patronized, and of a more general character. As the first gatherings were class dinners, and as these increased to Faculty dinners, and these to Faculty dinners with both students and professors present, so the next step is to a University dinner. Then, indeed, would the McGill dinners be an event of some considerable importance. A University dinner would more properly be called a banquet, inasmuch as ladies would be present; for, in addition to the large number of the other sex now enrolled as students, and who may justly claim a part in a University gathering, we must consider the wives of the Governors, Professors, and older graduates. The University Dinner, as the very name implies, would gather together the Chancellor and Governors, and their ladies, the Principal and professors of the various Faculties and their ladies, the graduates and their ladies, and the undergraduates and students. Such a scheme—perfectly

feasible, however complicated it may appear,—would then be a credit to McGill.

The idea has already been mooted privately among the students, and seems to receive much favor. At the Arts dinner of this year, it was referred to by both students and professors. Many efforts have been made to unite the Arts and Science dinners. Indeed, it is but natural that these two Faculties, whose studies are largely carried on in the same rooms, should unite in their social evenings. But what of Law? The students of that profession are so far separated from the others? This is the strongest reason for their meeting the members of the other Faculties. The present low state of this Faculty may have arisen from its isolated position. To the largest Faculty, Medicine, on which the success of a united dinner would largely depend, such a scheme offers merely the general advantages of intercourse with members of sister Faculties.

Just as it was found possible to hold Faculty dinners on a grander scale, and with less relative expense than class dinners, so the magnificence of a united banquet would be something unparalleled as yet in the Faculty dinners. But perhaps the most important feature in favour of a University dinner, and that which appeals to the noblest feelings of every student and friend of McGill, is in the help such a gathering would give to the establishing of stronger bonds of union, and to the keeping up of a good *esprit de corps*, so that we might realize that "in unity is strength."

Poetry.

HORÆ HORATIANÆ.

HORACE—BOOK II., ODE III.

Maintain an even-balanced mind,
When Fortune frowns: if fate be kind,
Be not with pride uplifted high,
For, Dellius, thou art doomed to die:

Whether thy life hath all been sad,
Or festal days have found thee glad,
Couched on the turf, with cup in hand,
Quaffing Falernum's choicest brand.

Where poplar pale, and soaring pine
Their hospitable boughs entwine,
And the swift streamlet toils along
Its winding channel with a song,

Thither let wine and perfumes rare
Be brought, with roses frail but fair,
While chance permits, ere youth be fled,
Or the Three Sisters cut life's thread.

Thy woods, amassed on every side—
Thy villa, washed by Tiber's Tide—
The heaped up treasures that are thine,
These to an heir thou must resign.

Kinsman to Inachus of old,
Or beggar, shivering in the cold,
It matters nought—for thou must go
To ruthless Pluto's realm below.

All flock to Hades: from the urn
The lot of each leaps forth in turn:
All in the same dark boat are sent
To everlasting banishment.

BOOK I., ODE XXVII.

O'er wine-cups destined for delight
The savage Thracians love to fight—
Such custom shun, my comrades all,
For modest Bacchus hates a brawl.

The Persian dagger ill contrasts
With lamps, and wine, and gay repasts;
Pray, Friends, this hideous din restrain,
And on your elbows rest again.

Must I, too, drink Falernian? Well—
Let Greek Megilla's brother tell
Whose glances shot the fatal dart
That blissfully transfixed his heart.

What, silent? Then no wine for me!
Whate'er thy charmer's name may be,
There needs no blush: for thine will prove
A frank and honourable love.

Out with the secret! Whisper low:
I'm dumb. Poor wretch! and is it so?
With what a Harpy dost thou mate,
Boy, worthy of a better fate!

What witchcraft, what Thessalian charms,
What God can snatch thee from her arms?
Scarce Pegasus himself could thee
From this three-formed Chimæra free!

BOOK I., ODE XXX.

O Cnidian, Paphian Queen! awhile
Thy darling Cyprus leave, and deign
Mid clouds of frankincense to smile
On Glycera's graceful fane.

Bring thy flushed boy, and Mercury,
The Graces, too, with loosened zones,
The Nymphs, and Youth, who, reft of thee,
Slight charm or beauty owns.

GEO. MURRAY.

Contributions.

REFUTATION OF GOLDSMITH'S CRITIQUE OF HAMLET'S SOLILOQUY.

There is probably no passage in the whole compass of English literature from which quotations are so often made as this soliloquy of Hamlet. Dr. Johnson speaks of it as a celebrated soliloquy, the epithet "famous" is often applied to it, and Goldsmith refers to it as that "which we have so often heard extolled in terms of admiration."

To attract attention and impress the memory to such a degree as all this supposes implies that it has some peculiar excellence. How can so general a concurrence of opinion upon a subject of this nature be otherwise accounted for? No other part of the writings of Shakespeare more needed the learning and sagacity of the commentators to elucidate its obscurities nor is there any other upon which they have thought it worth while to expend more time and labour.

It is hard to say to what extent the criticism of Goldsmith has availed to bring this famous monologue into discredit; but as his productions have always been very popular, it cannot be doubted that his very unfavorable opinion of it must have been adopted by a multitude of his readers and admirers. Were his hostile criticism of it allowed to be correct, the better course in regard to it would be, to let it pass without notice as quite unworthy of Shakespeare or any other author of repute, but this is a consequent which no student of Shakespeare will readily admit and he may

therefore feel himself under the disagreeable necessity of endeavouring to refute objections so condemnatory; only, Goldsmith's objections are so numerous, for he worked upon his design with extraordinary vigour of determination, that to try to refute them all would be a task intolerably tedious: he may however confine himself to those that relate to the reasoning of Hamlet; and these after all are alone worthy of serious notice and may perhaps be so presented that any one, on referring to the essay (XVI.) to save needless repetition, can satisfy himself as to their validity or invalidity.

"The soliloquy in Hamlet, which we have so often heard extolled in terms of admiration, is, in our opinion, a heap of absurdities, whether we consider the situation, the sentiment, the argumentation or the poetry * * * We shall see how far he argues like a philosopher. In order to support this general charge against an author, whose very errors have helped to sanctify his character among the multitude, we will descend to particulars and analyze this famous Soliloquy."—GOLDSMITH.

His first objection is based upon the following part of a sentence of the text:—

"Or to take arms against a sea of troubles
And, by opposing, end them."—SHAKES.

He says: "The obvious and indeed the only meaning that can be implied in these words is;—'or exert his faculties in order to surmount it,' (misfortune).

It is to be remarked that the sentence in the Soliloquy from which the above quotation is taken a part of a restatement of the question—"to be or not to be" and that this part so restated is only a rhetorical or poetical amplification of the alternative—"or not to be." Goldsmith's objection is based upon a complete misunderstanding of the question proposed and restated. He thus fabricates for Hamlet what there is no reason to believe ever entered his mind. The concept involved in the alternative—"Non esse cur velis vivere" is *Suicide*..

"He (Hamlet) owns himself deterred from Suicide by the thoughts of what may follow death:

—"the dread of something after death—
What undiscovered country from whose bourne
No traveller returns"—SHAKES.

This might be a good argument in a heathen or Pagan, and such indeed Hamlet really was, but Shakespeare has already represented him as a good catholic, who must have been acquainted with the truths of revealed religion, and says expressly in this play:

—"had not the Everlasting fix'd
His canon 'gainst self-murder (lie) slaughter"

Moreover he had just been conversing with his father's spirit piping hot from Purgatory."—GOLDSMITH.

The passage from the Soliloquy given by Goldsmith is produced by him as an instance of the inconsistency or "badness" of Shakespeare's reasoning, as part of the "general charge" which he has undertaken to "support." He says, "this might be a good argument in a heathen or Pagan, but:—" But what? It is to be observed that he is now proceeding to show that Hamlet's reasoning is "bad" and it is interesting to mark the process by which he imagines he has attained his object. Now, all that follows "but" in this connection is an attempt to prove that Hamlet was a good Catholic or Christian. The whole of his proof consists in the assertion of this fact. He does nothing more. He is so careless of form in this case that he does not even affirm that Hamlet's argument

is "bad" but leaves the ellipsis—his favorite "ergo" to be supplied by the reader. The ellipsis supplied, his argument is this:—"This might be a good argument in a heathen or Pagan but is a "bad" argument in a Christian. This is all that proceeds from the promising "but." To apply his own language—"this conclusion would justify the logician in saying, negatur consequens." A mere assertion cannot be admitted as a substitute for proof when proof was that which it was undertaken to be given and this more especially when it was undertaken to show the fallacy of another person's reasoning.

Shakespeare has sometimes been charged with inconsistency, because, as it is alleged, Hamlet, who was a heathen, is represented as having the knowledge and expressing the sentiments of a Christian and as an instance of this inconsistency the passage quoted has been adduced.

Though it be wandering from our course and may render the march through a very dry country somewhat longer than is necessary, the call to examine this charge is almost irresistible.

It may be admitted at once that Hamlet is represented by Shakespeare to be a Christian, to be acquainted with the truths of revealed religion and with the institutes and peculiar practices of the early church. How then, it is asked, could such a Christian as Hamlet speak of "that undiscovered country from whose bourne no traveller returns"? It may be said in answer, that the after-death state or country is undiscovered. Most theologians hold that it is a place and a place whose locality or position remains hitherto undetermined, *i. e.*, it is an undiscovered country, if country it may be called.

Again, Hamlet says:—"from whose bourne no traveller returns" when he had just been conversing with his father's spirit" etc. It is to be remembered that Shakespeare in Hamlet's monologue is speaking of men, of men's thoughts, of their emotions and passions and purposes. He says nothing of spirits and spirits are not men; what men ever returned? It is true that Shakespeare had a complete conviction of the existence of spirits and of their appearance here on earth but he never classed spirit and man as co-ordinate. It was not long Hamlet doubted whether the spirit of his father had returned:

"The spirits that I have seen
May be the devil: and the devil hath power
To assume a pleasing shape: yea, and perhaps
Out of my weakness and my melancholy
As he is very potent with such spirits,
Abuses me to damn me."

That many spirits have returned after death is a truth of revealed religion (Mat. XXVII. 52,53 and no doubt to Shakespeare was a truth well-known; but, as aforesaid, Hamlet is speaking of what belongs to men and, it may be presumed, refers to the authentic information they might be expected to supply.

Where wert thou, brother, those four days?
There lives no record of reply,
Which, telling what it is to die
Had surely added praise to praise,
Behold a man raised up by Christ!
The rest remaineth unrevealed:
He told it not: or something sealed
The lips of that Evangelist.—TEN.

—"had not the Everlasting fix'd
His canon 'gainst self-murder (slaughter).—SHAKES.

The words here quoted or rather misquoted from a previous part of the play are adduced to show that Shakespeare represents Hamlet to be a Christian. As this circumstance demonstrates nothing, as before proved, the quotation might be passed without notice. It may be remarked however that it is no conclusive evidence for the christianity of Hamlet; some of the heathens were not without knowledge of the "Canon 'gainst self-slaughter."—

"Quare et tibi, Publius, et piis," etc., etc. de rep. VI. 15.

Wherefore, O Publius, it is your duty and the duty of those that have any piety, to keep their souls (secure) in the custody of the body, nor, without the command of Him by whom your soul was given you, to force it to depart from this human life, lest you should seem to desert the post of duty which has been by God assigned to you."

"This might be a good argument in a heathen or Pagan and such indeed Hamlet really was, but Shakespeare has already represented him as a good Catholic."—GOLDSMITH.

Hamlet was a heathen, here he is represented as a Christian—this is a charge of inconsistency and one that has sometimes been advanced. It is fallacious.

Shakespeare's Hamlet is not a heathen. He is not the Hamlet that is said to have lived about A. D. 700. Of that Hamlet nothing is known with certainty. Some Danish chief of that name there probably was concerning whom traditionary notices, through the misty interval of 500 years, reached Saxo-Græmæticus and others, and which were made the foundation of a fabulous narrative or novel in the French language in 1570. From this, or a translation of it, some play or plays in English appear to have been constructed. Which of these were the foundation of Shakespeare's Hamlet is a question that has been much agitated. It seems a question of little significance for the Hamlet of Shakespeare is not the Hamlet of these productions but a new creation no more to be compared to their's than Hyperion to a Satyr. To allege an inconsistency by subinducing the identity of the two Hamlets is a fallacy of equivocation, *ambiguitas potens* in law logic. It was not that fabulous Hamlet whom the genius of Shakespeare endowed with the eloquence and wit, the knowledge and reasoning that have instructed and delighted the better part of mankind.

Another of Goldsmith's attempts to demonstrate the errors of Shakespeare's reasoning in the soliloquy has reference to the following passage, which he quotes:

"And makes us rather bear the ills we have,
Then fly to others which we know not of."

"This declaration," he says, "expressly asserts that there must be ills in that (other) world, though what kind of ills they are we do not know. The argument, therefore, may be reduced to this lemma, (sic.): This world abounds with ills which I feel; the other world abounds with ills, the nature of which I do not know, therefore, I will rather bear these ills I have, than fly to others which I know of;" a deduction amounting to a certainty with respect to the only circumstance that could create a doubt, namely, whether in death he should rest from his misery, and if he was certain there were evils in the next world as well as in this, he had no room to reason at all about the matter."

In this extraordinary march of intellect we have certain propositions laid down, which are employed as the premises of an argument, or syllogism. He calls it a "lemma," but as his "lemma" is constructed of two propositions and a third introduced by the illative "therefore," he must consider it an argument; and, besides, he calls the conclusion a deduction. The media of his argumentation are false assumptions, whose falsity are manifest by simple inspection merely.

Hamlet does not expressly assert that there must be ills in that other world.

He does not assert it indirectly or by implication.

He does not assert that "the other world abounds with ills."

He does not assert "though what kind of ills they are we do not know," nor "the nature of which ills I do not know."

From these, whatever conclusions are legitimately inferred must be fallacious, and Shakespeare's reasoning, therefore, *quoad hoc*, remains invalidated.

In the quotation above made from Hamlet's speech, reference is made to "the dread of something after death," and it is this dread that, as Hamlet says, "makes us rather bear the ills we have than fly to others which we know not of;" the signification of which may be given as follows: Makes us prefer bearing the ills we have to putting ourselves (by suicide) in a position in which we fear we may encounter ills of which we know nothing.

"From the language of Hamlet, we have," Goldsmith says, "a deduction amounting to certainty, that in death he should not rest from his misery,"—a deduction amounting to certainty. Now the ills referred to are represented as contingent. They are the something after death which was dreaded, and Goldsmith himself speaks of them as uncertain. The conception of uncertainty is involved in his own interpretation of the language, which interpretation is this: "The dread of what *may happen* after death, he (Hamlet) says." Hence we have two assertions, one affirming uncertainty, the other affirming certainty, a logical suicide, or contradiction.

"If he was certain there were evils in the next world as well as in this, he had no room to reason at all about the matter."—GOLDSMITH.

It has been shown that Hamlet did not profess the certainty here adverted to, and that it cannot be rightly inferred from a rational construction of his language. Therefore, on this ground alone, Hamlet's room to "reason about the matter" remains undiminished.

But supposing Hamlet were certain, does it follow that he had no room to reason at all about the matter? Every object of human thought has numerous properties and relations, and consequently there is plenty of "room" to reason about them; and with regard to this object in question, it was his undeniable privilege, and, considering the circumstances, a necessity with him to reason about "the ills," to speculate, say, upon their "nature" and "kind," as spiritual or material, upon their duration, above all, on their magnitude, so that his "room for reasoning" was not a minimum, not "that which has no magnitude, as some of the

school-books define a point to be, but "room" of very great—indeed, awfully great, dimensions. Therefore Hamlet had "room," and the contradictory proposition (he had no room) is repulsed.

"What alone could justify his thinking on this subject, would have been the hope of flying from the ills of this world without encountering any others in the next."—GOLDSMITH.

Then, to have no hope in such a case, is, conversely, to have no justification for thinking on the subject. Why? The *onus probandi* lay on the part of the objector. But he takes a short way. He only asserts his conclusion, and rides away on the back of an *ignoratio elenchi*.

"Nor is Hamlet more accurate in the following reflection:—

"Thus conscience does make cowards of us all."

"And from the premises we cannot help inferring that conscience in this case was entirely out of the question. Hamlet was deterred from suicide by a full conviction that in flying from one sea of trouble, which he did know, he should fly into another which he did not know."—GOLDSMITH.

Goldsmith's premises and conclusion, formally stated, yield the following syllogism:

The case of one having a full conviction that he will suffer ills in the next world, is a case of conscience being entirely out of the question.

The case of Hamlet is that of one having this full conviction.

The case of Hamlet is a case of conscience being entirely out of the question.

If one has a full conviction that he will suffer ills in the next world, he might have some belief that he deserved them—deserved them for committing suicide, if he should commit it, or deserve them for some other sin or sins that he had committed; and, having any belief that he deserved them, conscience, of necessity, entered into the question; so that before concluding argumentatively that conscience was entirely out of the question, it was necessary to prove that he had no belief that he deserved the ills in question. But no proof whatsoever is adduced, and the conclusion is therefore worthless—a *petitio principii*.

The minor has already been proved false; and consequently the conclusion inferred is false.

In this way, metaphorically speaking, our objector, as usual, mounts his *petitio principii*, and in leaping the ditch of a false minor, finishes, in what Shakespeare, had he witnessed the performance, might have called a "most lame and impotent conclusion."

"His (Hamlet's) whole chain of reasoning seems inconsistent and incongruous."—GOLDSMITH.

Hamlet's argument is this, stated informally:

It is better to live, bearing whatever ills we have to suffer in this life, than to commit suicide, because by that act we run the risk, as conscience testifies, of encountering ills in the world to come, which are unknown, and of which, therefore, we can make no calculation.

Goldsmith states it thus: "I am doubtful whether I should live or do violence upon my own life, for I know not whether it is more honourable to bear misfortune patiently than to exert myself in opposing misfortune, and, by opposing, end it." Let us throw it into the form of a syllogism, it will stand thus.

Then we have three syllogisms in succession, together with some intermediate remarks.

1. The first syllogism is constructed from a *question* which, as it contains no predication, can supply no premise.

2. All the premises and all the conclusions, except the last conclusion, have the personal pronoun "I" for their subject.

3. In none of the syllogisms have the premises any logical connection or dependence, nor have any of the premises any logical relation to the conclusions.

4. Consequently, none of the syllogisms have a middle term.

5. Nor have any of these syllogisms what, by an ambiguity, can stand for a middle term, so as to entitle it to be ranked as a fallacy.

Hence, it may be truly said, he has not proved that "the whole chain of (Shakespeare's) reasoning is inconsistent and incongruous," nor that "it seems" to be so.

He has not fulfilled his ironical promise: "We shall see how far he argues like a philosopher!"

He has convicted Shakespeare of no errors (so far as his reasoning is concerned): "Whose very errors have helped to sanctify his character among the multitude."

The soliloquy has not been shown to be "a heap of absurdities," whether we consider the "argumentation," etc., and it is not the *soliloquy* that may be compared to the "*aegri somnia*" (a sick man's dreams), nor to the "*tabula cujus vanae finguntur species*" (a picture of fantastic figures.)

As a counter authority to Goldsmith's, it may be worth while quoting the following passage from the *Quarterly Review*, April, 1823:

"It is small praise to say that Shakespeare was the greatest poet of his country. He was the sublimest human philosopher the world has known; and not even Bacon had powers of mind which could be compared to his. But the philosophy of Bacon comes in its naked forms and undisguised in any garb that might conceal it: the philosophy of Shakespeare, wrapt in the dress of poetry and the pomps of scenic diction, becomes palpable only by reflection."

W. T. L.

Freshman professor (holding up a written exercise)—"I perceive that this one was copied from outside helps. The man who handed it in will remain." Half a dozen remained.

MAKING IT RHYME.

[Bob. Burdette.]

It is very funny, "Ella," if there is no rhyme for "window." Who told you there wasn't? Sing this, please, without lining:—

The student seats himself to read
The "Pythian Odes of Pindar,"
His jug is filled, his pipe is lit,
And his feet roost in the winder.

Go to, girl, go too—there are a thousand rhymes for winder.

FRANKIE.

Seated alone in the parlor,
One quiet Sunday night,
While the flickering flames of the fire
Were the only source of light.

I heard the impatient ocean,
Its waves at the sea-cliffs cast;
And the hollow echoes were mingled
With echoes from the past.

And as the turbulent billows
Struck, and were dashed away,
And others in their places
Came and were lost in spray.

So on my mind fell the memories
Of days that had long gone by,
And the good and bad were mingled,
And a smile was checked by a sigh.

But as the waves of memory
Came tumbling on my brain,
Now rising high in gladness,
Now sinking low in pain,

They brought me a piece of drift-wood,
From a costly wreck a prize—
The thought of a loved companion
And a friendship wrecked by lies.

And I saw not the blazing fire,
And I heard not the thundering wave,
But knelt in a dim cathedral,
And walked to a lonely grave.

And I heard the preacher murmur,
And I saw the grandsire weep,
And I heard the branches rustle
As we left him there asleep.

ATTIE.

McGill News.

Dr. Roddick spent the first ten days of March in New York and other American cities.

Mr. McMurchy, of Toronto University, has just presented a picture of his college to our University Club.

At a meeting of the Science students last week Mr. Hursey, 1st Year Science, was elected to the Reading Room Committee.

The lectures closed in the Medical Faculty on March 11th. The Summer Session will begin on April 12th, and continue for twelve weeks.

Mr. H. Fry, who was recently elected to the staff of the GAZETTE in place of Mr. Colquhoun, has resigned the position on account of lack of time.

The students in Arts petitioned the Faculty to stop the lectures a few days earlier than is set down in the calendar. The Faculty replied that it would do nothing officially, but would leave it in the hands of the several professors.

A CORRECTION.—Through a mistake the name of Prof. Bovey appeared in our last issue on the list of those who had signed Mr. J. H. Burland's nomination paper. We apologize to Prof. Bovey for the mistake. Not being a graduate of the University he could not, of course, sign any such paper. The names of several other gentlemen also, who had signed, should have been left out by Mr. Burland's committee, as they were not graduates.

The head of the Commissary Department of the Presbyterian College has decided to offer a chromo, or some other little article of vertu, in order to lure back Ye Wandering Theolog. Failing in this, the lectures will probably be given in the vicinity of Burnside and McGill College Avenue.

We are authorized, however, to contradict the story that a change of buildings has been effected with the Hebrew Congregation on the latter street.

Dessert-ations on the relation of dinner to Divinity are now in order.

The competitions for the Wicksteed Medals begin on Friday evening at 5 o'clock, in the Gymnasium. The following are the entries so far made:—

For Graduates' Gold Medal.—C. S. Vabey, F. Pedley, N. P. Yates, P. Ritchie and Patterson.

For Silver and Bronze Medals.—H. Pedley and Pritchard.

The competitions will occupy two days, Friday and Monday (March 19th and 22nd), and the order of exercises is as follows:

Friday.—Vaulting, clubs and bridge ladders.

Monday.—Bar bells and parallel bars.

The competition will be keen, especially that for the Gold Medal, and will be well worth the presence of the students in general.

On the 9th of March the Primary year made their annual presentation, accompanied by the following address, to Cook:

Mr. COOK.—Respected janitor of our most excellent institution! It would be ill becoming to the cosmopolitan character of this class if, in the exhilarating consummation of the sessional activity it should forget the important duty of rendering 'honour to whom honour is due,' or in other words of showing its high appreciation of the unflinching pertinacity, the incalculable activity and the unsurpassable sagacity which you have exhibited in the performance of the functions devolving upon you in this noble work of fitting men to battle with the giant, disease.

In accordance with this sentiment I beg leave, on behalf of this class, whose boisterous members you have so often checked with sage advice, whose weak ones you have so often suckled with motherly care, and all of whom you have so often encouraged with patriarchal benevolence, to present you with a small token of our immeasurable gratitude.

Since the primary class of last year had the pleasure of performing this agreeable duty, the College and yourself have seen important and memorable changes; nor do we forget the fact that you are to be congratulated on the important part which you have taken in bringing them about. When you told us last year that when we returned in the Autumn you would have prepared for us a new dissecting room with plenty of soap, towels, hot water and boxes, in fact plenty of everything except subjects, we did not suppose that you were contemplating such important and far-reaching changes as presented themselves to us on our arrival.

It is beyond the range of practical dubiousness that one who is so intimately acquainted with the minute details of the College, and who is therefore so thoroughly conversant with its every ramification, would be of the highest importance as an adviser to a building committee, for the most part consisting of theoretical although scientific professors. Thus you cannot construct a vat on purely scientific principles. It requires one practically acquainted with the mysteries of janitorship to settle that. It is true you may set up a telephone, but it requires your honored self to preserve it from the destructive touch of the vulgar.

We beg leave here to congratulate you that the faculty have seen fit, in view of the importance of your position and the ever

increasing burden falling upon you as the results of an enlargement of the building, to appoint an assistant to the janitorship, and then to give you a better opportunity of keeping a comprehensive eye over the workings of the whole establishment, having been relieved of some of the more commonplace duties attached to your post. We would likewise express the hope that you will so initiate your assistant into the mysteries of the art of injection that if in time to come you should be pleased to retire into more private life, you will have no unworthy successor in that part of the official work upon which so much of the pleasure, as well as profit, of dissecting depend. With these few words we beg that you will accept the more tangible proof of the high esteem in which we hold our most excellent janitor.

COOK'S REPLY

GENTLEMEN.—I thank you very heartily for your kindness, not only on this occasion, but also on the many other in which you have so generously shown your appreciation of my services in connection with this College. I esteem this favour all the more because it is the sudden and spontaneous offspring of that inborn generosity which is peculiar to medical students, and which makes them ever ready to reward any efforts made on behalf of their intellectual, material, and spiritual interests.

When I left a lucrative situation in the Grand Trunk Works to undertake the responsibilities of the position I now occupy, I did so with the firm conviction that I could make myself more useful in this sphere of work, and in my capacity would do what I could to further the interests of medical education and of medical students, particularly in Montreal.

I have always tried to do the best I could for the student, not only as regards the facilities for prosecuting their studies, but also as regards their personal comfort and convenience.

I have done, and always shall do, my best to make this College a home for the medical students.

If at times I may have appeared to you rather strict in the fulfilment of my duties, please remember that order and discipline are essential elements in the management of any institution, and that I try to do what is best for the interests of the College and yourselves. The truth of this is obvious when you reflect that but a short time ago our beautiful new building, with all its magnificent laboratories and class-rooms, was nearly burnt down, and but for watchfulness and constant attention to my duties as janitor, would have been reduced to ashes.

The addition of a new wing to the College has greatly increased the task of keeping the College in order, which devolves on the Dean and myself, but with the goodwill and co-operation of the students, I am sure that my efforts will be crowned with success.

In conclusion, gentlemen, while thanking you once more for your kindness, I wish you every success in your examinations and in the profession you have chosen, hoping that you may long live to look back upon the days you spent at McGill as among the brightest and happiest of your lives.

ONE OPINION OF "THE GAZETTE."

(FROM THE TUFTONIAN)

It is indeed refreshing to the Exchange Editor to meet, in the midst of the multitude of college periodicals which cover his table, some journals which seem to be written not in a more or less violent paroxysm of journalistic effort, but in that happy ease which is present with those who have something to say and are able to say it. Few are the distinctively literary college journals which do not give evidence of the uneasiness of the editors under the weight of their obligation to fill a half-dozen pages or more per issue. It is rather noticeable that the only two Canadian journals which we receive are among this very small number of unforced utterances. We have previously classified here *Varsity* of the University of Toronto; and now in the MCGILL UNIVERSITY GAZETTE, the first five numbers of which have lately come to us from

Montreal, we are glad to notice similar excellent characteristics. Nothing would please us more, as a task of criticism, than to draw a comparison between these two journals. But such a comparison would necessitate more careful reading than we have time to make; and would be hardly interesting enough to our readers to warrant us in bringing it into these columns. We are content to read and enjoy; and shall take care that others may have opportunity to do the same in the reading room.

Societies.

MCGILL MEDICAL SOCIETY.

The tenth and last meeting of the winter session was held on March 6th. The paper of the evening was read by Dr. Stewart, the President. It was entitled "Hints to those about to Graduate."

The paper was masterly in every respect. It was the product of close observation and careful thought. If the students who heard it but carry away the sentiments of the paper, they will not often transgress Medical Ethics, they will ever remain STUDENTS, and be an honor to their profession. The paper was an index of the man who gave it.

There were 25 members present. The meetings of the society are adjourned till the first Thursday of the summer session.

McG. U. A. A. A.

At a large and enthusiastic meeting of the McG. U. A. A. A., held in No. 1 Class Room, Arts Building, on the evening of Monday, the 1st inst., it was decided to adopt the scheme of affiliation as presented by the joint committees of the Association, Football and Hockey Clubs, represented respectively by Messrs. Springle and Weir, Palmer and Patton, and Swabey and Hamilton.

The main points of the agreement are, that the Association shall have the power to collect the subscriptions of the various clubs, assuring them a certain yearly amount, with a contingent addition, and that a Finance Committee is to have charge of the disbursement of funds. Some of the minor points evoked discussion, but the feeling of the meeting was evidently in favor of a move which is clearly for the advancement of the athletic interests of the University.

UNDERGRADUATES' LITERARY SOCIETY.

The last meeting for the session of this society was held on Friday, March 5th, Mr. N. P. Yates, President, in the chair. Mr. McOuat was appointed critic for the evening. Mr. F. Topp, seconded by Mr. McOuat, moved that a notice of the society, together with a list of its present officers, be sent to the authorities for insertion in the calendar. It was moved to amend this by striking out the list of officers;—lost. The motion was put and carried.

The essayist of the evening, Mr. J. Naismith, was unfortunately compelled to be absent, but Mr. Lindsay

read the essay which the former had prepared. The 'reading' was a 'recitation' by Mr. Wm. Patterson.

The evening's debate was on the subject, "Resolved that ancient oratory was more influential than modern is." The affirmative was supported by Messrs. Topp, Nicholls, and E. De F. Holden; while the negative found expression through Messrs. Macallum, Hopkins and Hislop: both sides seemed to have equally wrought upon the judgment and feelings of those present, for the chairman had to decide, which he did in favour of the negative. Mr. McOuat read his critique. Then the meeting adjourned till next session, the date of the first meeting to be posted.

COLLEGE Y.M.C.A.

The annual meeting of the College Y.M.C.A. was held in No. 1 class-room, on Saturday evening, March 6th, the president, Mr. Kendall, in the chair. About 15 members were present. After the minutes of the last meeting were read and confirmed, the business on hand for the evening was taken up. The membership committee reported 90 members on the roll as against 70 last year. The question of the weekly prayer-meeting and mission work was then taken up. Mr. Clouston reported in regard to the mission work at Cote St. Louis, stating that the people of that place seemed to be much interested in the addresses of the students who visited them. The Cor. Secretary's report showed that letters of correspondence had been sent to and received from the different College Associations in the Dominion. The Social Committee gave a very favorable report in regard to the interest taken by the people of the city in the members of the association. The Treasurer's report was not as satisfactory as could be desired, owing to some misunderstanding among the members in regard to the annual fee—fifty cents. The Secretary was instructed to send the congratulations of the association to the Toronto Association on the occasion of their having just entered their new building. The question of a building for the McGill Association was also discussed, and a committee was appointed to see what could be done in regard to this matter. The officers elected for the year 1886-'87, are:—President, J. K. Unsworth, B. A.; Secretary, Wm. J. Stewart B.A.; Cor. Sec'y., J. McDougall, 4th year Arts; Treasurer, F. Pritchard, 2nd year Arts.

The meeting then adjourned.

GRADUATES' SOCIETY.

A special meeting of the Society, called by requisition for the purpose of considering the mode of nomination and election of Representative Fellows, and any other business arising out of the same, was held on Tuesday evening, 9th March, in the University Club, at 8 p.m.

Amongst others there were present:—Prof. C. H. McLeod, President, in the chair; Messrs. F. W. Kelley, G. W. Stephens, M.P.P.; J. S. Hall, R. F. Ruttan, M.D.; W. J. Sproule, G. C. Wright, C. E. Cameron, M.D.; J. F. Torrance, W. T. Skaife, A. McGoun, James Stewart, M.D.; A. J. Brown, W. F. Ritchie, W. Dixon, J. Hutchins, W. H. Turner, J. F. Mackie, A. H. U.

Colquhoun, C. J. Brooke, A. Falconer, C. Cushing, N.N.; Prof. Hutchinson, J. T. Donald, J. H. Burland, T. W. Lesage, Rev. J. A. Newnham, Geo. Ross, M.D.; A. E. Barnard, E. Lafleur, A. W. Atwater, James Bell, M.D.; W. G. Johnston, M.D.; J. R. Dougall, F. J. Shepherd, M.D., and J. Ralph Murray, Secretary.

After the notice calling the meeting had been read by the Secretary, Mr. C. J. Brooke moved, seconded by Mr. G. C. Wright,—“That the Committee of this Society be instructed to issue immediately to all graduates qualified to vote in this present election of Representative Fellows, a circular signed by the President and Secretary of this Society, and couched in the following terms:”

ELECTION OF REPRESENTATIVE FELLOWS.

By a resolution of the Graduates' Society, passed at a special meeting held on the 9th March, the name of Mr. Jeffrey H. Bufland, B. Ap. Sc., has been added to the list of those duly nominated by the Society for the office of Representative Fellow. Mr. Burland has been nominated as a candidate for the vacant Fellowship in the Faculty of Applied Science.

C. H. McLeod, *President*.

J. Ralph Murray, *Secretary*.

Mr. J. S. Hall raised the point of order whether this came under the business for which the meeting had been called; Mr. Torrance, also, on the ground that the wording of the Resolution was contrary to the By-Law. After some discussion the objection was withdrawn. The motion having been discussed by Messrs. J. F. Torrance, Turner, G. W. Stephens, Falconer, Kelley and Ritchie, was put to the meeting and carried.

Mr. McGoun, having asked the President to leave the chair, which was thereupon taken by Dr. Kelley, Vice-President, moved, seconded by Mr. W. T. Skaife “that it be resolved: That this meeting regrets the publication in the UNIVERSITY GAZETTE of the article headed ‘Prof. C. H. McLeod,’ and records its opinion that the reflections therein contained on the President of this Society are unwarranted, and deserving of the censure of the Graduates of this University.”

Messrs. Torrance, Hutchinson, Geo. W. Stephens, J. R. Dougall, W. H. Turner, Murray, Mackie, Atwater, Colquhoun, Ritchie and others spoke. Mr. Murray, Editor-in-Chief of the UNIVERSITY GAZETTE, wished to take the whole responsibility for the article, and stated that the other editors were in no way connected with it. He explained that the article had been written at the last moment, when the paper was on the point of going to press; that at the time he was angry at the way in which Mr. Burland's nomination had been thrown out, and at the untrue stories which he had been informed were being circulated to Mr. Burland's detriment. He confessed that the tone of the article was altogether too harsh, and offered to apologize, provided Prof. McLeod explicitly denied having had anything to do with the action of the Registrar, which had been the cause of Mr. Burland's nomination being left out.

Prof. McLeod not replying, after further discussion the motion was put to the meeting, and carried by 16 to 15.

Prof. McLeod thereupon immediately produced a letter from the Registrar, countersigned by his clerk, certifying that the accusation made against him was unfounded.

Mr. Murray then made a full and complete apology for the publication of the article in question, and promised to give an equal publicity to the apology to that which had been given to the article, in the UNIVERSITY GAZETTE. He wished to state, however, that the publication of the article had been in good faith.

The meeting then adjourned.

Correspondence.

Editors of the McGill Gazette:—

GENTLEMEN.—Pray permit me to announce that I have retired from the contest for the position of Representative Fellow in Law.

When I was first requested to stand, I was assured that Mr. John S. Hall did not desire re-election. Although I have no reason to doubt that this assurance was given in good faith, I find that on the contrary Mr. Hall is seeking re-election, and in view of my very friendly relations with Mr. Hall, and as no one seems to have any grounds of objection to him, I have concluded not to oppose him and beg, therefore, to withdraw my name.

At the same time, permit me to offer my acknowledgments of the very generous support accorded me.

I am, gentlemen, your obedient servant.

R. D. MCGIBBON.

95 Union Avenue.

March 9th, 1886.

PRESENTATION TO THE UNIVERSITY CLUB.

Editors McGill Gazette:—

DEAR SIRS.—I have received from Mr. Dugald J. MacMurchy, of University College, Toronto, a handsome picture of the splendid buildings of that renowned College, accompanied by a note requesting me to forward the picture to the University Club, and to express his best wishes for the future success of our Club. This I have done, and it affords me much pleasure to chronicle the kindness and good taste with which a member of our sister University has shown the interest he takes in our new social organisation. Mr. MacMurchy, it will be remembered, represented Toronto University at the recent Arts dinner, and the favorable impression then created by the frankness and cordiality of his greetings to McGill men, will be increased by this substantial token of regard to McGill and McGill's new club.

Yours truly,

A. H. U. COLQUHOUN.

MONTREAL, March 10th, 1886.

Editors University Gazette:—

In your last issue you publish a letter by "Vox", which we refused. We do not feel called upon at any time to give reasons why we reject articles, not

even to the party whose writings are refused publication in our columns. But the tone of "Vox's" effusion, and the heading which you gave it in the GAZETTE, might lead the public to believe that we were afraid to publish in the *Presbyterian College Journal* articles which professed to be 'hard on' theological seminaries. Well, we are not. We profess to edit a thoroughly independent college paper. This, of course, does not necessarily imply that we feel it our bounden duty to show how independent we are by attacking our College calendar and professor regularly. It only means that we are ready to publish that which we consider to be truthful and honest, be that favorable or unfavorable to our College.

But now for the reasons why we refused "Vox's" contribution. We rejected it, because we have a supreme contempt for plagiarism and for plagiarists. If we had published "Vox's" article without stating that it was cribbed almost bodily from Huxley's "Lay Sermons," (pp 31-60) we were afraid that he might think that we really considered him capable of writing such an article. We thought, also, that he might be led to suppose we did not know that it was in reality Prof. Huxley's.

We are ashamed to think that a graduate of McGill, however little credit he was to her as a student, should be guilty of endeavoring to pall off on the world, as his own, that which is another man's. Had he been possessed of even an ordinary degree of shrewdness, he might have suspected why we rejected his article. We are especially indignant as this is the second time that unacknowledged second-hand articles have been sent in to us for publication. We want it to be the last; and we feel confident that the editors of the MCGILL GAZETTE, do not want to be insulted with such compilations any more than we do. We are always suspicious of first-rate articles when sent in by third or fourth-rate men, and we do not think we are likely to be trapped by them.

What sort of opinion will honorable students and graduates entertain for such men as "Vox," when, the most contemptible plagiarists themselves, unable even to vary the expressions of the writers from whom they 'crib', they yet set themselves up to discuss what is, and what is not, good teaching; and what should, and what should not, be taught in a college curriculum.

"Vox" uses some good phrases; but the trouble is, Prof. Huxley used them first. The following are a few of them: "One is tempted to think of Falstaff's bill and the half-penny worth of bread to all that quantity of sack." That is Huxley's *verbatim*. I wonder whether "Vox" ever read the fable about the jackdaw picking up the peacock's feathers and adorning himself with them. If not, he ought to.

One sees large traces of Huxley's composition, also, in the big talk about "the broad laws of morality," and "the application of those laws to the difficult problems which result from the complex conditions of modern civilization." So, also, in "the philosophic calm and meditative stillness," where "philosophy does not strive" and "meditation bears no fruit." In fact, these expressions are borrowed from Mr. Huxley.

But we must not trespass on your valuable space

more than is necessary. We will, therefore, quote a couple of paragraphs from the "Lay Sermons"—that on a 'Liberal Education'—when, we expect, the reader will understand why "Vox's" article was refused publication in the *Presbyterian College Journal*.

"Education is the instruction of the intellect in the laws of Nature, under which name I include not merely things and their forces, but men and their ways; and the fashioning of the affections and of the will into an earnest and loving desire to move in harmony with those laws. For me, education means neither more nor less than this. Anything which professors to call itself education must be tried by this standard, and if it fails to stand the test, I will not call it education." (Lay Sermons p. 36).

"That man, I think, has a liberal education, who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of Nature or of art, to hate all vileness, and to respect others as himself." (p. 39.)

When these quotations are compared with "Vox's" article, I think the Editors of the *Presbyterian College Journal* will be excused for not publishing it.

J. A. MACFARLANE.

College World.

The rules of William and Mary College in 1772 forbade the students to drink anything except "cider, beer, toddy and spirits and water."

COMPARATIVE LONGEVITY OF MEN AND WOMEN.—Interesting researches concerning the comparative longevity of men and women in Europe have recently been made by the Director of the Bureau of Statistics at Vienna. From these it appears that about a third more women than men reach advanced age. Women oftener lead quiet, regular lives. They have fewer bad habits, are less exposed to strong passion and excitement. It appears from the gathered statistics of the world that women have a greater tenacity of life than men. Nature worships the female in all its varieties. Among insects, the male perishes at a relatively early period. In plants, the seminate blossoms die earliest, and are produced in the weaker limbs. Female quadrupeds have more endurance than males. In the human race, despite the intellectual and physical strength of man, the woman endures longest, and will bear pain to which the strongest man succumbs. Zymotic diseases are more fatal to males, and more male children die than females. Deverga asserts that the

proportion dying suddenly is about 100 women to 780 men; 1,080 men in the United States in 1870 committed suicide to 285 women. Intemperance, apoplexy, gout, hydrocephalus, affections of the liver, scrofula, paralysis, are far more fatal to males than females.

Pulmonary consumption, on the other hand, is more deadly to the latter, which argues that we ought to give the girls of our families all the out-door exercise they need. Females in cities are more prone to consumption than in the country. All old countries not disturbed by emigration have a majority of females in the population. In royal families the statistics show more daughters than sons. The Hebrew woman is exceptionally long-lived, while the coloured man is exceptionally short-lived. The rush and worry of the average business man in this country is apt to make him prematurely old, unless he takes judicious recreation. The females are to a great extent exempt from his overstraining about business cares, which may, in a degree, account of their superior vitality.

Between the Lectures.

Scene in Laboratory. *Student*—"This must be the right formula, sir, for its on the bottle." *Prof.*—"My friend, bottles often mislead us."

"Have you any kids?" inquired a young lady of a new clerk in a glove store. "Not yet," said the clerk, with a blush; "I have been married but three weeks."

At a Sunday school in this city, a teacher asked a new scholar—a little girl—what her name was. She replied, 'Helen French.' An urchin in an adjoining seat sang out, 'What is it in English?'

It is a very easy matter for a person to be in two places at the same time, even though those places be thousands of miles apart. One frequently hears of a man being in a strange country and home, sick.

Student (who has lost the place). "Where did you tell me to begin, Professor?"

Instructor (too old a bird to have salt sprinkled on his tail). "I did not say, but you can go on where the last man left off."

Professor (lecturing on psychology).—"All phenomena are sensations. For instance, that leaf appears green to me. In other words, I have a sensation of greenness within me."

Of course no harm was meant, but still the class would laugh.

1st Student, at Lunch—(with a German newspaper).—What does this mean: "*Was willst du haben?*"

2nd S. (eagerly).—I know! It means: "What will you have?"

1st S.—Thank you: don't care if I do; I'll take beer.

3rd S.—I'll take a cigar.

4th S.—I'll take oysters.

2nd S.—I—I guess I translated that wrong.

OUR OWN JOKER.

Soph, stroking his moustache, or rather upper lip,
"Come, Down."

We received the following contribution some time ago, the French of which is *said* to have been written by Victor Hugo, and the English by a young man of considerable note.*

If Hugo did write the French of this version, we can understand why his funeral was so large. We ourselves would willingly attend the funeral of the man who wrote these lines. It is labeled a

POME.

Oh ! je vous aime, ma belle amie
And tell it on mi bended knee,
Et si votre père ne viendra pas
He stop and beg you from your ma.

*Promissory note, probably.—Ed.

Il parlait, mais le père est vu—
Our hero's eye lit on his shoe
Et sautant avec grand terreur
He fled like lightning through the "dure."

La fille, se jettant bas aux pieds,
Her irate father strove to sta,
Mais sans succès. Il firm ses yeux
And startz the luvver 2 pursue.

Le fiancé a prit son chance,
Yet backwards casts a fearsome glants.
Et tombant sur un petit roche,
The old man falls with horrid squache.

Le vieillard enragé voyait
The mocking lover glide away.
"Retournez vite, mon fils," il dit
"My dauter Ile bestoe on thee."

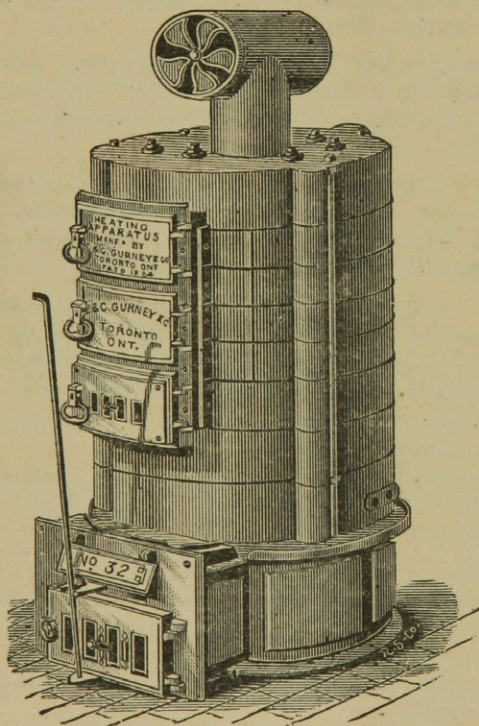
When Simpkins got married for the fourth time, and his friends teased him about it, he said that he could not help it, as he's Benedicted to it for some years.

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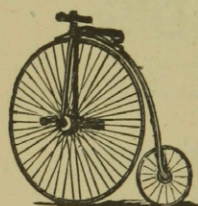
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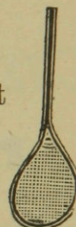
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